

وَنُعْمَرْ بِئْسٌ : but what may not be thus used
 does not admit of the transferring, though it may
 be contracted ; so that you may say, حَسْنَ الْوَجْهُ
 حَسْنَ الْوَجْهُ and حَسْنَ الْوَجْهُ وَجْهُكَ and وَجْهُكَ
 وَجْهُكَ (S.) = قَدْ حَسْنَ الْوَجْهُ وَجْهُكَ, but not حَسْنَ الْوَجْهُ وَجْهُكَ
 عَظِيرُ الْكَلْبِ inf. n. عَظِيرٌ, *He gave the dog a bone*
 to eat ; as also اعْظَمْهُ (K.) — And عَظِيمٌ فَلَانًا,
 inf. n. عَظِيمٌ (K., TA) and عَظَمٌ, (TA,) *He struck*
 such a one upon his bones. (K., TA.)

2. عَظِيمٌ, inf. n. تَعْظِيمٌ; and اعْظَمَهُ [He made it great, big, or large: see إِعْظَامَةً.— And hence,] *He magnified, honoured, or treated with respect or reverence or veneration, him*, [generally meaning thus, i. e. a person,] or *it*, (S, Msb, K,) i. e. an affair. (S.) [One says, كَذَا تَعْظِيمًا لَهُ I did thus for the purpose of rendering honour &c. to him, or *it*.] — عَظَمَ المَطْرُ, inf. n. as above, The rain moistened to the measure of the [or thick part] of the arm. (TA voce أَسْلَ [q. v.].) — عَظَمَ الشَّاةَ, inf. n. as above, *He cut up the sheep, or goat, bone by bone.* (K.)

اعظمه as intrans.: see 1, former half. — **اعظمه**: see 2: — and 10, in two places. — One says also, **اعظمني ما ثُلثتْ هائني وَعَظَمَهُ عَلَيَّ**, meaning **هائني وَعَظَمَهُ عَلَيَّ** [i. e. *What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me* (like **كَبَرَ عَلَيَّ**)]: and **ما يَعْظِمُنِي** [if not a mistranscription for **ما أَفْعَلَ ذَلِكَ**] **يَعْظِمُنِي** [*My doing that will not frighten me, or terrify me*]. (TA.) — **اعظم** = **الثُلْثَة**: see 1, last sentence but one.

5. **تعظيم** [He made himself to appear great, big, or large: as is indicated by an explanation of the word رفاعة in the §, in art. رفع. — And hence,] *He magnified himself; or behaved proudly, haughtily, or insolently;* as also استعظم (§, مش, ك;) [and so تعظيم: whence one says, تعاظم عنه و تعاظم عنہ, both of which occur in the ك, the former in art. ابه in explanation of the latter, and the latter in art. جل in explanation of تَبَاهَةٌ عَنْ كُذَّا; both meaning He held himself above it, disdained it, or was disdainful of it.] — **تعظيم الله** [and تَعَظِيمَ اللَّهِ may be best rendered *Incomparable in greatness, or majesty, is God.*] — See also 10.

8. **تعاظم** as intrans.: see 5, in three places: —
and see **عظمة** [— **تعاظمه**] signifies *It was, or became,* i. e. *great, &c., in comparison with it.*] One says, **سَيْلٌ لَا يَتَعَاظِمُ شَيْءٌ**, meaning [*A torrent*] in comparison with which *nothing will be great.* (TA.) And **أَصَابَنَا مَطْرُ لَا يَتَعَاظِمُ شَيْءٌ**: **لَا يَعْظُمُ عِنْدَهُ** i. e. [meaning, in like manner, *Rain in comparison with which (lit. in juxtaposition to which) nothing will be great fell upon us.*] (S, TA.) And **هَذَا أَمْرٌ لَا يَتَعَاظِمُ شَيْءٌ**: (K, * TA) [*This is an affair*] in comparison with which *nothing will be great.* (K, TA.) **تعاظمة** — said of an affair, or event, (أَمْرٌ, S, Mṣb, TA,) signifies (Mṣb, K, TA) also (K, TA) **عظمٌ عَلَيْهِ** [i. e. *It*

was, or became, of great magnitude, or moment, or importance; or of great gravity; or (like **كَبِيرٌ عَلَيْهِ** *) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome; in its effect upon him]. (Mṣb, K, TA.) In a trad., God is related to have said, لَا يَتَعَاطِمُنِي ذَنْبٌ أَنْ عَنِّي دَعَةٌ and لَا يَعْظُمُ عَلَيَّ أَغْفَرْهُ [i. e. A sin is not difficult, &c., to me to forgive it; like as one says, عندي لا يكبير علىّ]. (TA.)*

10. استعظمه as intrans.: see 5. — استعظمه
*He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Mṣb, K,) عظيم [i. e. great, &c.]; (S, Mgh, Mṣb, K;) as also اعظمه, (Mgh, K,) which latter is mentioned by ISd, but disapproved by him: one says, سمعت خبراً فاعظمته [I heard a narration and I judged it to be of great moment, &c.]: (TA:) and تعظيم is thought by ISd to mean *he looked upon* [a thing] as عظيم. (TA in art. شرف.) — Also, *He took the greater, or main, part of it, (K, TA,) namely, a thing.* (TA.)*

عَظْلٌ The **قصب** [here meaning *bone*, but properly applied to the bones of the hands and feet, or of the arms and legs,] of an animal, upon which is the flesh : (K :) [dim. عَظَيْرٌ:] pl. [of mult.] عَظَامٌ (S, Msb, K) and عَظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظَمٌ. (Msb, K.) — [And app. A portion of a camel slaughtered for distribution in the game called **الهَيْسِر**: Freytag explains it as signifying, in the Deewán of the Hudhalees, “*portio animalis mactati in ludo alearum:*” and having for its pl. عَظَمٌ وَضَاجٌ, or عَظَمٌ وَضَاجٌ — [أَعْظَمٌ], is the name of A certain game of the Arabs, (K, TA,) of the children of the Arabs of the desert, (L in art. **وضاح**,) (in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. **وضاح**,) and he who lights upon it overcomes his companions: when one of the two parties overcame, he, or they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying, عَظَيمٌ O] وَضَاجٌ ضَحْنُ اللَّيْلَةِ وَلَا تَضَحْنَ بَعْدَهَا مِنْ لَيْلَةٍ little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it]. (TA). — **عَظَمُ الرَّحْمِ** The wood

أَسْنَاعٌ [of the [camel's saddle called] دَخْلٍ, without [i. e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.) — عَظْمُ الْقَدَانِ The broad board of the plough, (K, TA;) at the head of which is the iron [or share] whereby the earth is cloven: and عَصْمٌ is a dial. var. thereof. (TA.) — عَظْمٌ is also a dial. var. of عَصْمٌ signifying A winnowing-fork. (AHn, TA in art. عَصْمٌ, q. v.) — And a dial. var. of عَصْمٌ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عَصْمٌ.) — See also مَعْظَمٌ.

عَظَمٌ: see **عَظِيمٌ**: — and see **عَظِيمٌ**, in three places.

عَظِيمُ الطَّرِيقِ The main part, or middle, or
eaten track, of the road. (K.)

اعظمة : see **عظمة**

عظمة *Self-magnification, pride, haughtiness, or insolence; (S, Mṣb, K;) as also عظمةٌ (S, K) and عظامٌ (K:) and عظامٌ (K:) as an attribute of a human being, it is [generally] blamable: Az, K, TA:) [but] one says, لفلان عظمة عند الناس meaning *To such a one belongs a title to honour, or respect, in the estimation of men; and likewise: and إله تعاظم المعاظيم i. e. verily he is great in respect of the title that he has honour, and of the rights that are held in high account; one to whom it is incumbent [on others] pay regard, or consideration.* (TA.) — As an attribute of God, it is not to be ascribed to a human being; (Az, K, TA;) for, in relation to him [it means *Incomparable greatness or majesty*, and] it is not to be specified by the ascription of quality, nor defined, nor likened to anything. (TA.) — Also The thick part of the fore arm; (;) the half next the elbow, of the fore arm, in which is the [main] muscle; the half next the end being called the أسلة. (Lh, K.) — And the thick part of the tongue, (K, TA,) above the عكمة, which is the root thereof. (TA.) — **عظمات** — *The chiefs, and nobles, of the people, or party.* (اقْرَفُونَ * TA.) — See also **اعظامة**.*

أَيُورٌ [pl. of **عَظِيمَةٌ**] A female that desires great **عَظِيمَةٌ** ; as also **مَعْظَمَةٌ**. (K.)

عَظْمِيٌّ [in the CK عَظْمِيٌّ, but it is a rel. n.,] pigeon *inclining to whiteness*; (K, TA;) app. called in relation to the bone (العَظْم), by reason of its whiteness. (TA.)

عَظِمُوتُ: see **عَظِمَةٌ**, first sentence.

عُظَامٌ: see the next paragraph.

Having the quality denoted by the verb عظيم [i. e. great, big, or large; &c.;] (*S*, Msh, *عَظِيمٌ*) as also عظام *(S, K, TA)* in an intensive sense [i. e. signifying very great &c.], (*TA,*) and عظا *(K, TA)* in a more intensive sense than عظيم [i. e. signifying very very great &c.]: *A:* or عظيم signifies esteemed great &c. by other or others; differing from كبيز, which signifies “great &c. in itself:” (*El-Fakhr Er-zaee, TA:*) or the former is the *contr.* of حقيز; i.e. it signifies of great account or estimation; and as حقيز is inferior to صغير, so عظيم is superior to كبيز; (*Ksh and Bd in ii. 6;*) and signifies great, or the like, in comparison with other things of its kind: (*Bd ibid:*) [it may therefore even be rendered *huge, enormous, or vast:* used metaphorically, as applied to an object of the intellect, it means great in estimation or rank or dignity; and thus as applied to a man: also of great magnitude or moment or importance: of great gravity: difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome: see 8:)] and formidable, or terrible. (*Bd in*